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READING AS AN ART.

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I propose, in this paper, to treat of reading, not as a means of acquiring knowledge from books, but simply as an art—as a means of conveying precomposed thoughts and sentiments to the minds of others, in the best manner, by appropriate vocal utterance.

The word elocution covers a general ground which embraces two things—reading and speaking. Of these two arts, so nearly related, reading is the more difficult. One may speak with naturalness, and beauty, and force, and yet be unable to read, from a printed page or manuscript, only in a constrained, monotonous, and altogether artificial manner. But he that can read well, since he is master of a good elocution, under the disadvantage of being obliged to call up the thought by following the lines with the eye, can certainly speak better when free from such embarrassment. Hence good reading secures good speaking, while the converse is not true. One may speak well without being able to read even respectably.

It is obvious that reading, like singing, may be performed in an attractive manner without study. This can be done, however, only by persons of extraordinary gifts. It is equally clear that the rules of art, and long and assiduous practice, and careful study, are indispensable to any one's reading with a cultivated and natural utterance.

A distinction may be properly taken here, between giving the highest example of good reading, and setting forth the principles and processes by which the art is to be acquired. Of the former I dare not pretend to be capable, while I hope I may be able to offer suggestions of great consequence to those who have not enjoyed the opportunity of long and careful training under a competent teacher. If Pythagoras was too modest to denominate himself wise, and would only assume the name of a lover of wisdom, it may become me in this connection to say that I do not profess to be a good reader, but only a lover of good reading.

It is singular that good reading should be so extensively regarded as an attractive accomplishment, and yet, that so few persons should devote to the art any considerable degree of study. Mrs. Kemble drew crowds by her cultivated reading,

when she was obliged—if she would please the public in the themes chosen—to descend to a great deal that was mere mimicry; while men, delivering their own sentiments in precomposed words, read in so unskillful and unnatural a manner, that their auditors grow drowsy under the soporific influence, or become utterly disgusted with their mouthing and their bad emphasis.

Why is it that so few persons pay any considerable attention to reading as an art? Those who possess abundant means for the education of their children, expend large sums and devote a great length of time to accomplishments of less value.—A gentleman cheerfully lavishes from five hundred to a thousand dollars on the education of his daughter in music alone, and causes her to devote two or three lessons a week, under the best masters, for from three to seven years, that she may acquire an elegant accomplishment, and that, too, when it will not advance her very much in any useful employment; while the same man will not expend three hundred dollars, with three years' study of two lessons a week, for accomplishing his son in the art of reading, although every one knows that a cultivated utterance will go farther to advance him in his profession at the bar or in the pulpit, than anything else, save a good character and a respectable amount of professional and general knowledge. The reason is obvious. There is a want of faith in the good influence of cultivation, as applied to the art of reading. It is natural that these impressions should exist. As a general thing, those who have studied reading are worse than others.—They are more likely to exhibit an affected precision, a measured and inflated style, and an intolerable mouthing. It is unquestionably, a general fact that children, after they have once acquired an ability to read with a fair degree of fluency, read better between the ages of nine and eleven than after their education is completed. In early childhood they are simple, and, if they comprehend what they are reading, they are apt to utter the words and sentences in a natural and agreeable manner. Further instruction, in such quality and quantity as they commonly obtain at the schools, serves only to render them artificial—mere imitators of bad models.

This representation will not be regarded as unkind toward teachers, when it is considered that the greater proportion of them do not profess to have studied reading as an art. If any one should attempt to teach singing, drawing, or dancing with such slender preparations for their profession, not the least degree of success would be expected.

Before attempting to present the principles of the art, and the processes of successful culture, we must determine what it is that constitutes good reading.

If reading be compared with singing, which is more like a sister art than any other, a characteristic difference may be marked. Singing may delight an audience when it is not made the vehicle of any distinct thoughts. While it *may* send forth winged words with great executive force, the music alone can achieve a large share of the proper end of such a performance, without a single accent of vocal utterance. Reading, on the contrary, achieves nothing, except as it carries thoughts into the mind of the hearer, and impresses corresponding sentiments on the heart.

That reading, therefore, is the best which attracts least attention to itself, and most to the ideas and sentiments which it is intended to convey to the hearer.

This view may be elucidated and impressed by a comparison of reading as a medium of communicating mental phenomena, with glass as a medium of presenting visible objects. Before you is a WINDOW-*pane*. You are asked to look through it at yonder building. Your judgment is solicited in respect to the quality of the glass. If you tell me that you think it beautiful, and speak admiringly of the wavy ridges upon its surface, and the varied tints that adorn it, I shall immediately inform you that you have not comprehended the true purport of my inquiry. I wish to know your judgment of the *value* of a glass, in respect to the end for which it is employed as a medium of vision applied to the house in question. As soon as the matter is thus stated, you give a different answer. You say that it is a worthless pane of glass, and ought to be exchanged for another as near to perfect plainness and transparency as possible. The unevenness distorts the objects upon your gaze, and the tints invest them with an unreal coloring. You like better the adjacent pane in the same window. That is beautiful, you say. It presents objects in the perfection of nature. I ask you to place your hand upon it. You attempt it. Your hand passes through! There is no glass there! I ask you, Is it better than the other? You reply, Yes. The most perfect medium of vision is that which attracts no attention, but leaves the mind to rest on the object. Just so, that reading is the best which presents thought without diverting any part of the mind's attention to the elocution through which it is communicated. It follows from this exposition of the nature of the art, that a certain style of reading may elicit great admiration, and, at the same time, be very artificial, and quite unadapted to the ends of a just and true elocution.

Another kind may be commonly regarded as quite defective, because the art is carried to such a pitch as to leave the hearer meditating only on the matter presented, or if turned from it to the manner of the reading, nothing else can be observed except some natural defect which had not been entirely overcome.—To illustrate this point I will briefly describe the reading of two distinguished living speakers who exemplify these two styles of elocution respectively.

They read the following passage from Pope:

"Honor and shame from no condition rise,
Act well your part, there all the honor lies.
Fortune, in men, has some small difference made,
One flaunts in rags—one flutters in brocade;
The cobler aproned, and the parson gowned,
The friar hooded, and the monarch crowned.
What differ more, you cry, than crown and cowl?
I'll tell you, friend—a wise man and a fool.
You'll find, if once the monarch acts the monk,
Or cobler, like the parson, will be drunk;
Worth makes the man, and want of it the fellow,
The rest is all but leather or prunella."

The first reads with a full sonorous utterance, throughout. His tones are sweet and rich. Every syllable falls upon the ear with a distinctness that makes the whole passage appear as it would appear to the eye if it were printed in a golden type, and in large, distinct letters. The countenances of the whole audience are lit up with a glow of admiration, and men retire speaking of the splendid recitation. They have forgotten Pope, in their admiration of a beautiful and commanding voice. The other reader possesses a harsh voice, and a disagreeable drawl in his utterance. As he proceeds, his emphasis teaches you that "*condition*" is *not* the source of "Honor and shame;" that you must act "*well*"—that, that makes the "*difference*," and the whole is so managed that the passion and force of the speaker are held in re-

serve for that one word "WORTH," upon which the power of the passage depends. Before reaching this key-word you perceive a self-restraint, and an appearance of increasing earnestness and deliberateness, a something like spurring and reining in a passion at the same moment, till the crimson mounts to the face from the action of an irrepressible emotion when the word "WORTH" is uttered with such a volume and percussive force of voice as cause the sentiment of the entire paragraph to take full possession of the minds of the hearers. Men retire talking of that fine passage of Pope, and of the merits of that great poet. If they speak of the reader, it is to mark a defect; to say what a pity that he has such a disagreeable drawl. Yet, in spite of that defect, his reading has accomplished the only end that is worthy to be sought by the art. One has exhibited himself—the other has electrified his audience with the thought. It is easy to perceive which is the true artist.

There are two qualities which every good reader must acquire, and yet they are very likely to be regarded as of more consequence than they really possess—I mean a distinct utterance and a correct pronunciation. Reading certainly can not be impressive without a general precision and distinctness of enunciation. It has been justly said that the reader's words should "fall from his lips like new coin from the mint—each one being of due weight and possessing a sharp image and resplendent surface." Yet precision may be carried to an extreme, or may be employed in just measure even, without securing a good elocution. The same general remark may be made in respect to pronunciation. But, as a correct orthoepy and precision of utterance are both easily attained, it is a shame for any scholar to fail greatly in these respects. Precision may be acquired by a little careful vocal training. The habit of a correct pronunciation may be secured by observing the usage of the best speakers, and by settling doubtful questions on the authority of those orthoepists who are acknowledged judges, as having thoroughly investigated the pronunciation of every word, both from general use, and the analogies and laws of the language.

It may be observed, in passing, that a correct pronunciation is of chief consequence in those words that are of most frequent recurrence. For instance, if you should commit errors in pronouncing foreign names or very unusual words, it would be justly regarded as pardonable, but if you were to mispronounce words in the verb to be and in constantly recurring particles—if you should say ben for been (bin), air for are (ar), agane for again (agen), against, with ai long, as in pain, instead of agenst, dooz for does (duz), it would be unpardonable. There is also a considerable class of words liable to be mispronounced by giving them in reading a precision such as is allowable only when they are emphatic. The possessive pronouns *your* and *my* are examples. In conversation we say, Give me your (yr) hand; I put on my overcoat and went out. In reading, even where no emphasis demands it, it is common to utter these words with such a fullness as—You (yew) give me your (ewer) hand in good faith; I put on my overcoat and went out. Yet, your, when not emphatic, ought to be pronounced as (yer) in the word lawyer.

An opposite fault in pronouncing occurs in large classes of words, in which some of the primary elements of the sounds are changed in their quality when they ought to be only diminished in force.—

Thus in *president*, *resident*, and *eminent*, the French sound of the *i* ought to be retained, as also the short sound of the e in the termination ent. The word president must be so pronounced that it shall not appear as an affected precision, as if it were prez-eedent, yet the elementary sounds must not be so changed that, in the case of strong emphasis, it would become pres-ud-unt. An elegant pronunciation is worthy of attention because it adds something to the excellency of good reading. And yet precision of utterance and a correct pronunciation are but as "the tithing of mint, anise, and cumin." The weightier matters are the intonations, varied perpetually in quality and force, presenting thoughts in their just light and shade to the ear, as painting presents to the eye the objects of vision.

These intonations are mainly exhibited in *emphasis, its opposite, and the adaptations of sounds to sense.* Inflections may be omitted, because one can scarcely fail in them if a proper habit be once secured in the three particulars just mentioned,

The subject of emphasis is one of primary importance, and is of the more consequence in this discussion, because inadequately treated in the books. I must speak of the nature of emphasis, or the manner of making it, of its place and its proportions.

Emphasis consists in every thing belonging to utterance by which a reader or speaker draws especial attention to a word or phrase. It involves six particulars. The first is that stress of voice on the accented syllable of a word which is commonly denominated emphasis. If you say, "Honor and shame from no *condition* rise," a degree of emphasis is imparted to the word condition, by a particular stress on the second syllable, thus, con-*di*-tion. If you will increase the emphasis with ease to yourself, a second natural device for securing the object is a clear and full precision in the utterance of the whole word, thus, "Honor and shame from no CONDITION rise," pronouncing the entire word with great precision. Do you mean to say he is a scoundrel? Yes, I do. I mean to say he is a *con-sum-mate* scoundrel. Here a slow, distinct utterance of all the syllables greatly increases the emphasis. Kean has been criticised as guilty of a great affectation in exhibiting the doubling of the m in the word summer in this passage: "Now is the *winter* of our discontent made glorious sum-mer by this son of York." But, it was no affectation unless, indeed, the emphasis may have been stronger than the sense required. In uttering the whole of an emphatic word with a marked precision, the voice does for the ear what the compositor does for the eye, when he prints the entire word in capital letters. Precision, then, is as clearly a part of emphasis—a means of drawing attention to the word—as is stress on the accented syllable.

A third element in emphasis is a pause before the emphatic word. To take the sentence just now recited, you will observe the emphasis may be augmented by a pause before the word summer. Let this pause be represented to the eye by a vacant space before the word. "Now is the winter of our—discontent made glorious—summer by this son of York."—The pause before the emphatic word is not unlike that gathering and adjusting of the muscles which a man displays when he is about to deal a vigorous stroke, or to make a powerful leap. Nor is it less manifest that a pause after the emphatic word adds a fourth element to the emphasis. You may observe it in the

same passage—"Now is the winter of our discontent made glorious— summer —by this son of York." A fifth means of augmenting emphasis is by changing the manner instantly and totally *after* the emphatic word. This consists in falling at once, and, as it were, perpendicular into a colloquial style of utterance. Refer again to the same passage, and observe the change after the word summer. "Made glorious—summer—by this son of York." One thing more is often employed with great advantage, as a sixth device for strengthening an emphasis; I mean a circumflex on the emphatic word. The circumflex is justly considered a great blemish when too freely used in reading. It is that which, when it prevails, constitutes a disagreeable drawl. Yet, in its place, it is an element of power. Take an example of it on the word "*more*," in the passage fron Pope:

"Honor and shame from no condition rise,
Act well your part, there all the honor lies.
Fortune in men has some small difference made;
One flaunts in rags—one flutters in brocade;
The cobler aproned and the parson gowned,
The friar hooded and monarch crowned.
What differ—*more*—you cry, than crown and cowl?
I'll tell you, friend—a wise man and a fool."

I have thus shown that emphasis consists in the six following things: stress on the accented syllable; precision in enunciating the whole word; a pause before the emphatic word; a pause after it; a sudden and total change of manner after the emphatic word, and a circumflex.

These various modes of creating and strengthening emphasis give to the reader the advantage of securing, when he chooses, a powerful emphasis with little physical labor, and also enable him to employ stress of voice on one word in a sentence, while an almost equal emphasis is given to another word, in the same sentence, in a quiet and easy manner.—Thus if you take the first couplet of Streets' poem of "The Grey Forest Eagle," you have at least four emphatic words.

"With *storm*-daring pinion and *sun*-gazing eye,
The gray forest *Eagle* reigns *King* of the sky."

The words *storm* and *sun* are in a small degree emphatic, and the emphasis may be marked by a slight stress of voice, and a pause follows each, while the word *eagle* and *king* demand more prominence. The word eagle must receive considerable emphasis, as being the only object of interest presented to the sentence, and as brought forward for the first time. But the word king suggests still greater majesty and consequence. The emphasis on eagle may, therefore, be made by a circumflex and slightly increased force of utterance, reserving for the word king, which is of greater moment, that broad, deep, percussive force which gives the greatest effect, and which, on that account, ought to be used sparingly.

"With *storm* daring pinion and *sun*-gazing eye,
The grey forest EAGLE reigns KING of the sky."

Thus it may be seen that the various methods by which emphasis is created, give the cultivated reader power to distribute the emphasis with ease to himself, and to employ such varieties as are natural, and agreeable to the hearers.

The finding of the emphasis is confessedly one of the most difficult things in the art of reading. This difficulty may be diminished somewhat by specifying a few entire classes of words that are *always* emphatic, except where the emphasis has been just before employed, and where it is consequently implied, and not to be repeated.

Adverbs of negation are always emphatic. They are employed to deny what were else asserted in the sentence. The very design of emphasis is to bring out the sense, and the sense of the sentence denying anything hangs upon the negative particle. There may be another emphatic word in the sentence, but there is so much the greater necessity that the negative should be also emphasized, lest the hearer should understand you as affirming what you intend to deny. But if you take a succession of negative propositions, after *one* emphasis on the negative particle, it may be diminished in the next, and then be thoroughly kept down to the end of the series. Thus, if you take the five negative commandments in the second table of the Decalogue, you will perceive that the emphasis passes entirely away so soon as it comes to be understood, from the similarity of the successive sentences, that it belongs to them. Thus we read—"Thou shalt NOT kill." We then make it less—"Thou shalt *not* commit adultery." We then dismiss the emphasis through the entire series; as it is a rule never to employ emphasis where it is not necessary to a full development of the sense upon the ear. The first *not* is uttered with a distinct force. The next one with less. After that, every *not* is pronounced in the lightest manner, as if it were written n't, without any vowel sound, and every *nor* as if it were n'r, without a vowel—thus:

"Thou shalt NOT kill."

"Thou shalt *not* commit adultery."

"Thou shalt n't steal."

"Thou shalt n't bear false witness against thy neighbor."

"Thou shalt n't covet thy neighbor's house, thou shalt n't covet thy neighbor's wife, n'r his maid servant, n'r his ox, n'r his ass, n'r *any*thing that is thy neighbor's."

For similar reasons, *never* and *ever* and *always* follow the same law; they are always employed to give emphasis to the assertion with which they are connected. For the same reason, negative particles in composition are always emphatic. Thus *un* is *never* *un*emphatic. I am *not*, indeed, *un*aware of the fact that many good readers say unblemished, inexcusable, and unlovely, without any stress on the particle *un*; but the clearness and force with which ideas are brought to the mind through the ear are quite manifest when a small degree of emphasis is put upon such particles; and when the words with which they are joined become strongly emphatic in conversation, the law becomes quite perceptible. Thus a man speaking in tones of severe censure, says his conduct is totally *in*excusable, and that it was most *un*wise for himself.

To diminish still further the difficulty of finding the emphasis, two sources of mistake may be specified in this respect.

In the first place, the love of euphony often draws the attention of the reader away from the proper place of the emphasis. If one has the least degree of music in his soul, he will feel inclined to bring out his brilliant tones on brilliant words, and to avoid the expending of his powers of decoration on ill-sounding expressions.

Take, for instance, the particle *but*, which, as implying an opposite meaning of great force, often demands a strong emphasis. It can not be strongly emphasized without seeming inelegant.—Yet the homely force with which it is often uttered in conversation, ought to appear in a passage like the following: "I am the *least* of the apostles, and not meet to be called an apostle, because I persecuted the church of God. *But*, by the grace of God, I am what I am." There is another word in this same passage,

where the love of euphony will draw aside almost every reader from the true emphasis. It is commonly placed on God. It is read, "I persecuted the church of *God.*" Yet it is not the church of *God*, in opposition to the church of some *other* being. *Church* is the emphatic word. If the phrase "of God" were left out, the sense would be complete. Besides this, it is difficult to our organs to spend their force on the word church, when it is thus connected. If *church* had been the last word in the sentence, it would have been easy to say, "I persecuted God's *church.*" It is difficult to say, "I persecuted the *church* of God," emphasizing the word church, and keeping down the word God. In the gospel according to Luke, in speaking of the appearance of the angels, the writer says, "And it came to pass as they were much perplexed thereabout, behold, *two* men stood by them, in *shining* garments."—The rhythm of the sentence would seem to demand that the emphasis should be placed upon the words *men* and *garments*, and nine out of ten would read it: "Behold, two *men* stood by them in shining *garments.*" And yet the fact that two *men* were there in opposition to women, or children, or angels, is not the idea of the writer. He draws attention to the idea, that where they expected to see nobody—nothing but a silent tomb, on which the gentle mists of the morning were descending—they saw living personages, *two* of them. That they were invested with garments was not remarkable, but their clothing was *bright.* If the sentence were so constructed by the collocation of the words and phrases of which it is composed, as to make it easy for the organs of utterance to put the emphasis on the right words, no one would be likely to have misplaced it. Suppose, then, the thought had been thus expressed: "Behold, there were persons that appeared to them, *two* in number, and the garments which they had on were *shining.*" Then no one would have misplaced the emphasis.

Another instance may be cited from the same chapter. Let it be read first, as nearly as possible, correctly, in every other respect, except with the omission of the most important emphasis in the whole paragraph—"And the *one* of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass there in these days? And he said unto them, What things? and they said unto him, Concerning Jesus of Nazareth, which was a *prophet*, *mighty* in *deed* and *word* before God, and all the people." The principal emphatic word is *things.* If *events* had been employed instead of things, no one would have thought of placing the emphasis elsewhere. Let it be so read, and then again, let it be read with the word things in its place, and you shall see that there is something in the word *things* which leads us to avoid making it prominent. The sense alone, and not euphony, must determine where the emphasis shall be placed.

The second source of illusion is found in a disposition to give prominence to every word which is in itself striking, or which is of great intrinsic consequence. Hence it is that the word God, in the phrase, "I persecuted the church of *God*," *seems* to demand an emphasis, and hence, also, a great part of cultivated speakers, in the pulpit, always pronounce the name of the Divine Being with a power of voice which corresponds in some degree with their sense of his awful majesty and greatness. And hence, too, the boys at school, especially those that can declaim better than others, endeavor to imitate

those majestic sounds that roll along the heavens, when they come to the word thunder. It is obvious enough in such cases, that their admiration for that sonorous and expressive word leads them into what might be denominated, in the language of the boys, "a thundering mistake."

We are now prepared to appreciate a rule for determining the place of the principal emphasis in a sentence.

That word claims the place of highest emphasis which can not be taken away without destroying the sense.

Hence, no word that can be omitted without greatly injuring the sense, has any claim to emphasis. Apply these rules to those passages before cited. "I persecuted the church." If "of God" be omitted, the sense is not impaired. If you leave out church, and say, I persecuted God, that is not the sense of the writer. If you omit *shining*, and say two men in garments, the true idea is lost. If you utter the word shining, though the omission of garments renders the sentence grammatically *in*complete, the sense remains.

In distributing the emphasis, it is to be observed that there is always one word of principal emphasis, and all others are to be kept down, in comparison with it. Thus, in the couplet from Street, "*storm*" and "*sun*" are nearly equal; "eagle" demands more force, and the word "king" crowns the sentence by a superior emphasis.

In the paragraph cited from Pope, the emphasis must be all varied to suit the comparative importance of the thought expressed by each. But all are held in a sort of abeyance to one word—"*worth*"—the word upon which the force of the whole paragraph turns. See the passage on page 196.

The great difficulty to be overcome, in respect to the proper employment of emphasis, is found in the tendency to emphasize too many words. This leads us to consider another quality belonging to good reading; I mean the opposite of emphasis. This is the most difficult of all acquisitions relating to a good elocution. If you take the first and second verses of the fifteenth chapter of St. Paul's first letter to the Corinthians, and attempt to keep in proper colloquial tones the unemphatic parts, you will find it a task of sufficient difficulty. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand.—By which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain." The first word that is worthy of the least emphasis is *gospel.* For this word the reader ought to reserve himself. All that goes before it must be kept in the most colloquial possible undertone. The next emphatic word is "*received;*" "which I have preached unto you and which also ye have"—is all so well understood as to demand nothing above the plainest monotone. "Stand" is the next emphatic word. "Saved" requires more emphasis, and the whole sentence falls off in a lighter stress upon "vain."

Now it is not difficult to perceive that the emphatic words are "gospel," "received," "stand," and "vain," with a slight stress upon the word "memory." But to keep the other parts of the sentence down by such a low pitch and quality of tone as shall show them to be comparatively unimportant, this is the most difficult work of all that belongs to reading as an art.

No other work demands so imperatively the assistance of the living teacher.—Yet, it is clearly enough seen in nature, if you watch for it in conversation.

It is probable that more than four-fifths of all our utterances would be heard with difficulty, in conversation, if it were not for the influence of emphatic words. Colloquial discourse runs along as if over undulating ground. Emphasis is a torch-light breaking suddenly out on each high place, and throwing illumination upon the lower march of comparatively unimportant narrative and connective words and phrases.

Nor are these subdued portions unimportant to emphasis. Emphasis is that which distinguishes some words as more important than the rest of the discourse. But the effect is produced, not so much by a contrast of the emphatic word with the rest of the discourse as a whole, as by the contrast between the emphatic word and immediately adjacent members of the sentence before and after it. The mass of common readers, of the better class, travel as if upon a high level, for emphasis, erecting hillocks of various sizes upon the plain. A natural reader undulates in his discourse, now going below the level, and now rising above it.—Hence two equally emphatic words that follow each other in the most proper and effective utterance, are not to be measured by their elevation above the plane of the horizon, but by the height of their summits above the bottom of the trough between the waves. These low and creeping motions are to the emphatic bound of the voice, what the quiet and strength-gathering movements of the lion are to his exulting leap when he seizes upon his prey. True, there is plenty of room for affectation here, and many a tyro has torn a passion to tatters in a ridiculous aim after effect. Naturalness comes from that sensibility which causes the sentiments and passions to rise and fall under a just perception of the ideas to be communicated.

But these sensibilities are as susceptible to culture as any other faculty of our nature.

What has been said of keeping down unimportant words and members of sentences, has an application to paragraphs and to an entire discourse, as well.

The most splendid paragraph in a discourse has in it an emphatic point that stands out and glitters like a diamond in its golden settings. That sentence can not be presented in its relative importance by mere force and energy and passion, as indicated in a particular sort of utterance. It depends greatly upon what goes before—upon a quiet and seemly preparation for a natural and forcible outgush of voice and feeling. So there is a paragraph, or at least a small portion of a discourse, that rises like a Mount Blanc among the Alps, and the whole discourse ought to be so managed by the voice as to collect its mightiest energies to give effect to such a passage. A skillful writer places such paragraphs in his peroration, so that a growing warmth from the progress of the subject may prepare the feelings and the organs of utterance for their utmost, just at the time when the point is reached that demands it.

A skillful reader, then, will not use his powers to their utmost in the first part of his effort. He will expose his sensibilities to be acted upon by such a quiet influence, at the first, as to leave room for rising to the very end. His nature will be held in such a reserve, that its action shall be as the oak that feels the wind.—Its leaves first rustle in the soft breath of the zephyr, its twigs then bend and whip the foliage in the breeze, then its boughs toss their giant arms about in the gale, and finally the whole tree sways back and forth, almost sweeping the ground under the influence of the storm-wind.

When reading is considered in the light in which it is now regarded as the utterance of a whole discourse, it is a matter of great consequence to learn to finish a point, and to drop the tone when the thought is dropped. An artificial reader perceives that an effect has been produced by rising in force and emphasis till the point has been made. He naturally wishes to continne this effect, and so continues the quality of utterance that indicates the passion just expressed. It is a great art to throw off a passion when it is done with and begin anew.

It is from neglecting a due attention to this point that almost all good readers are addicted to mouthing. A young speaker admires oratory. He listens to the captivating eloquence of an orator like Patrick Henry, or Dr. John M. Mason, or Henry Clay. He is entranced by one of their impassioned paragraphs. He thinks he will imitate them. He will apply it to his whole discourse. This is mouthing. If he will read naturally and well, he must forego this vain ambition to exhibit himself, and only cultivate his sensibilities and powers of utterance, and break forth in strains of passion only where passion compels him to do so. When that passion has expressed itself, he must throw it off; he must begin again.

There is one more quality essential to good reading—the adaptation of sound to sense. No one can fail to observe that there is a large class of words in which the sound is naturally associated with the ideas intended to be conveyed. Such are the words crash, rattle, slip, smooth, rough, etc.

Now it will be found on careful inspection, that a far larger share of words possess these adaptations than is commonly supposed. If any man wishes to study reading as an art, let him compare the tones which the common people associate with individual words, and he will find that almost every word has its appropriate tone. The boy that speaks to his playmates of his kite as *away*, *away* in the distance, will give a tone to the word *away* that belongs to the idea conveyed by it. There is a tone characterizing numbers when spoken of as large—

"Passing rich with FOR-ty pounds a year."

a sum that seemed large to the poor peasantry. "He was seen of above five hundred brethren at once."

Such words as *bright*, and *glitter*, and *shine*, admit of a tone of an analogous quality—a tone that can not be described indeed. Like the metallic lustre of a butterfly's wing, you can perceive it when presented, but it vanishes as that insect-brightness does under the touch of criticism. It is not necessary, to be sure, for the learner to talk always loud when he speaks of thunder, nor in a whisper when he speaks of noiseless dew-falls.—But observation and culture will lead to constant and valuable attainment in this respect. It is said of Dr. John M. Mason that when reading the passage "If ye have faith as a grain of mustard seed, ye shall remove mountains," there was something in his tones that made a grain of mustard seed seem exceedingly small, and the mountain very large; and when he compared Napoleon to "a Bengal tiger crashing in his jaws the bones of nations," such was the painting employed in the adaptations of sound to sense, that the auditors seemed to see a monster, and to hear the crackling of bones.

In conclusion, we can only say, that the great desideratum, in respect to reading, is that it should be installed in its proper place among the most attractive and useful arts. At present it is really no part of education. Boys are taught

to pass fluently along in the utterance of English sentences. They declaim a few times in college. A few instances of false emphasis are corrected. They are taught how to modulate the voice in asking a question. Some have had possibly what would amount to the training of a professor in a drill of ten separate hours in a course of four years' study. If young misses are sent to a dancing-school to acquite a trifling and comparatively useless, if not dangerous accomplishment, they must go two or three quarters, perhaps as many years, that they may move gracefully and smile bewitchingly from behind a fan. If music is to be learned, three, four, or five years under masters, at an expense of one or two thousand dollars, is nothing. Drawing and painting are prosecuted for years under accomplished masters. Yet the men that are to grace the bar, the senate chamber, and the pulpit do not have one quarter's teaching under a professor who has mastered his art. The teachers are not taught. Where is the teacher in our schools that has spent ten, five, three years, or even one, in preparing himself for teaching reading? A man that should offer to teach a singing school in a country parish with such slender preparation, could cherish no hope of finding employment. He that shall introduce reform into our schools, or establish a professorship where public men may acquire the qualifications of a natural, graceful, effective elocution, will render a great service to his generation.

JUSTICE.—An early and deep rooted sense of justice, strict justice, is the proper soil wherein to nourish every moral virtue; and there it should be the constant care of parents, assiduously to instil its importance into the tender minds of their children. The feelings of benevolence will never be uniform nor extensive in their operations, unless they are supported by a strong sense of justice.—The most scrupulous integrity, liberality, fair dealing, and honor, consistent with doing unto others on all occasions, as they would be done unto, ought to be early and forcibly inculcated, by example as well as precept. So far from indulging a smile at any instance of selfish dexterity, they should see that we view it with disapprobation.

IS IT COME?

The following is the poem that attracted the attention of the Marquis of Lansdowne, and induced him to make a present of £100 to the authoress, Miss FRANCES BROWN.

Is it come? they said, on the banks of the Nile,
  Who looked for the world's long-promised day,
And saw but the strife of Egypt's toil,
  With the desert's sand and the granite gray.
From the pyramid, temple, and treasured dead,
  We vainly ask for her wisdom's plan;
They tell us of the tyrant's dread—
  Yet there was hope when that day began.

The Chaldee came, with his starry lore,
  And built up Babylon's crown and creed;
And bricks were stamped on the Tigris shore
  With signs which our sages can read.
From Ninus' Temple, and Nimrod's Tower,
  The rule of the old East's empire spread
Unreasoning faith and unquestioned power—
  But still, Is it come? the watcher said.

The light of the Persian's worshipped flame,
  The ancient bondage its splendor threw;
And once, on the West, a sunrise came,
  When Greece to her Freedom's trust was true;
With dreams to the utmost ages dear,
  With human gods, and with godlike men,
No marvel the far off day seemed near,
  To eyes that looked through her laurels then.

The Romans conquered, and revelled, too,
  Till honor, and faith, and power were gone;

And deeper old Europe's darkness grew,
As, wave after wave, the Goth came on.
The gown was learning, the sword was law,
The people served in the oxen stead;
But even some gleam the watcher saw,
And evermore, Is it come? they said.

Poet and Seer that question caught,
Above the din of life's fears and frets;
It marched with letters, it toiled with thought,
Through schools and creeds which the earth forgets.
And statesmen trifle, and priests deceive,
And traders barter our world away—
Yet hearts to that golden promise cleave,
And still, at times, Is it come? they say.

The days of the nations bear no trace
Of all the sunshine so far foretold;
The cannon speaks in the teacher's place—
The age is weary with work and gold,
And high hopes wither, and memories wane;
On hearths and altars the fires are dead,
But that brave faith hath not lived in vain—
And this is all that our watcher said.

For the Journal of Education.

DISCONNECTION OF SUPERINTENDENCY AND POLITICS.

The safety of our government depends upon the proper education of the people. The importance of this education was felt by the Pilgrim fathers. The early adoption of measures to secure the desired result, was the practical working of that feeling, which has "grown with our growth and strengthened with our strength," until every individual has become, in theory at least, a friend of education.

Many, however, are friends only in theory; for, unlike our forefathers, they fail to show their faith by their works; or, what is worse, in influencing or controlling the actions of others, in hindering the adoption of important measures under the plea of caution, they show a strange disregard to the success of the cause. Still the mass, we are obliged to believe, think seriously and act conscientiously, if not always wisely. This is manifested in the organization of school districts, in building school houses, in employing school teachers, but more to our purpose, in the choice of persons to superintend their educational interests.—Is a local Superintendent to be chosen? If there is one who is known to be an active laborer in the cause, he is chosen without reference to what party or sect he belongs to, though a candidate for a lower office might be questioned as to his political faith.

This might appear untrue to one who has not carefully examined this matter, to one who has only noticed how closely drawn are party lines, and that the *successful candidate* for this office generally belongs to the *successful party*. But it will be found that there are other than party reasons for this; that in too few instances is one of the candidates *known* to have the qualifications requisite to entitle him to hold the office in preference to his opponent. Yet as often as this is the case, the result is sure. Such instances, though not frequent enough, tell well for the cause of education generally, but far better for the favored localites which are thus blessed. These always show their appreciation of the good resulting from such a choice by adhering to their course whatever may be the changes otherwise.

It would seem that people showing such interest in the selection of local school officers, would consistently guard against an opposite course in the selection of the officer who is to do more than any other, in prospering or retarding the cause of education in the whole State; the one who, waiving the question whether he should be a practical educator,

should so understand the wants of all as to work intelligently in meeting them; who should have a whole heart, and that warm in the love of education; who should ever be firm in the right; who, in fine, should be a *true man*, such that it would not be profane to say of him, "he reflects the image of his Maker;" one, who with the power given him by his knowledge, with zeal inspired by his love of human progress, and with purity of purpose drawn from principles within, could go forth "a workman who needeth not be ashamed." How and where shall such a man be found? Will he be found among the wire-working and office-seeking foam and scum thrown upon the surface by the varying winds of politics, and which receives what of purity it has from the great undisturbed ocean below? Not there. Men with whom so sacred a trust would be safe, are not found urging their claims to office among this wire-working scourge of our land. Though, "with the talents of an angel, a man may be a fool," yet to find men with purity of purpose like angels who have not fallen from their first estate, and still groveling with political hucksters, would be a strange sight indeed! They shrink back with loathing even at the thought of being placed before the public as candidates brought out by such means. Yet custom determines that the office of Superintendent shall be thrown into the lottery with other offices, and the people consent to it; even those who in the selection of local Superintendent act so wisely, do not persist in their opposition to it.—Occasionally a man manifest a little opposition, but generally the people are thoughtlessly indifferent, or agree in the course.

That the selection of candidates for Superintendent should be subject to all the party influences usually at work when political nominations are made, can but be regretted by every thinking, sincere lover of education. The wants of our school system are too great to leave the filling of its most important office to such chances, and too constant to admit of a good officer this term and a poor one next.

Conventions of all political parties, in dividing the *chances* for office, pay particular attention to giving every section of the State its share. If the members from one section fail to get "their man" nominated for Governor, their feelings must be conciliated by giving some one of their number a nomination for some other office. The divisions being made, the nominations having been given, no matter to whom, and all having sworn fidelity, except occasionally a disappointed, fractious one who waits to be whipped into the ranks, they cry "all-wise and ever true are these our candidates;" and the party shout "amen."

Now the "amen" may, perchance, be well given, if by the weaker party, or by the stronger, if it has chosen some tried men to add *strength* to waning power.—But this case happens only in the revolution of parties.

The Superintendency is considered no more sacred than the other offices, and hence is a matter of trade equally with them.

If an aspirant to some higher office (?) knows a suitable person for Superintendent in the same vicinity with himself, who is likely to be nominated, he will as soon engage to lend his influence to secure the nomination of any one from another section, if by thus doing he can secure the aid of the other's friends for himself, as he would were his neighbor a a candidate for any other office. These

facts of trade will not be denied except by the very sensitive office-seeker who claims for his fellows the purest of motives in looking after the welfare of the people. Such, of course, will deny that the will of their party is ever defeated by them, or that they would sell their friends for a nomination. But every convention where the party feels secure by previous success, and frequently when it is otherwise, exhibits a like scene; while the cursings of "the sold" may yet be heard.

The uncertainty of suitable nominations under such circumstances would seem to be sufficient reason for striking the Superintendency from the list of political offices. But there are other reasons. An officer elected by a party is supposed to hold party allegiance; he is expected to be a party man; he is looked upon as such. If he will not put on the party shackles, he is set upon by the party guards who leave no means unused to injure his reputation and usefulness. He is expected, like others, to be ready to assist in any work that may be necessary to the success of its leaders.

A few years since the Superintendent was attending an educational convention in a village in our State. At the same time and place there was a convention for the nomination of an important officer, at which were delegates attended by numerous anxious friends, as well as high functionaries and low functionaries on a pilgrimage from the capital. While the *outside* workers were using their utmost influence to get the unwilling delegates to vote right, the Superintendent was privately asked of as to whether he was favoring the nomination of *their* man. He replied that he was attending an educational convention; that he had nothing to do with the matter. He told of the circumstance, feeling, no doubt, contempt at such an act. That he did not degrade himself, is no praise to the other officers and office-seekers. They wanted his influence; but mistook the man.

This might be the result generally; still it is enough that a political nomination and election places the Superintendent where he might even be suspected of favoring such schemes; much more when a party expect it of him.

But admit him free from all party intrigues; as a party man he has been elected with more or less political excitement, rarely failing to engender at least coldness of feeling in many, which must greatly lessen the good he ought to do.—This is the best view of the case; for, usually, during the excitement, he is defamed by one party, and too highly extolled by the other. Though his influence may not be materially affected by his being *well* slandered by his friends, yet the defamation heaped upon him by others, will cause many to look jealously upon him. He will not be considered by them as a disinterested man, free from party influences, working solely for the cause of Education.

If then, in party nominations for an office which requires such peculiar qualifications of him who would hold it with honor to himself and profit to the State, there is great danger of having candidates imposed upon the people unfit for the position, as there certainly is; and if, in the election of either of the candidates, though the nominations might be good, party connections, party influences, and the slanders of political enemies, may prejudice the influence of the elected, as it certainly does, why should not the course be abandoned? Precedents will not be urged in so important a matter; and the good resulting from its entire seperation from political strife would be too

great to be any longer lost by its continuance.

Every one, then, engaged in the work of Education, should demand that party nominations for this office should be no longer made; and every *interested friend* should demand that it be left free from political strife, that the people may call to the discharge of its high functions those who have proven themselves fully qualified to meet its demands.

Fond du Lac, Wis. W. V. N.

PAY YOUR SCHOOL TAX WITHOUT GRUMBLING.—George Sumner, of Boston, who lately returned from Europe, where he had spent several years, delivered a lecture in New York recently, on the educational characteristics of that continent, from which we extract the following pregnant paragraph:

"If there be any moral to the tale I have told, it may be summed up in a few words,—*Pay your school tax without grumbling;* it is the cheapest premium of insurance on your property. You are educating those who are to make laws for yourselves and your children. In this State you are educating those who are to elect your judges. Build more school-houses, they will spare you the building of more jails. Remember that the experiment of other countries shows that the development of free and extended education has been followed by public and private prosperity; that financial success and political tranquility have blessed the lands which have recognized its importance. Remember that education without freedom is barren in its results,—that freedom without the education of the moral sentiments soon runs into anarchy and despotism,—and that liberty, ever vigilant herself, demands ceaseless vigilance in her votaries—liberty will not linger long in those lands where her twin-sister knowledge is neglected."

SEND YOUR CHILDREN TO SCHOOL.

Suppose all the people who are now mourning over their ignorance, should come to you and tell you of their losses and crosses and difficulties, in consequence of a neglect on the part of their parents to give them that education of which they now stand so much in need. Do you think it would make you more careful about your own children?

Here is a poor woman, who wants words to express her pain at not being able to read the Bible. Oh! she would give all the world if she could only read that blessed book.

Here is a poor laboring man, whose mind is dark and unenlightened, and who, as he sees others enjoying themselves over a volume or newspaper, almost curses those who, in his boyhood, neglected his schooling.

And so we might enumerate. Do you wish your children to be like them and like thousands and thousands of others, ignorant and debased, debarred of pleasures enjoyed by others, and daily suffering, and neglected and despised? Then, omit *in childhood*, their education.

Oh! that parents who are neglecting the schooling of their children would but consider their responsibilities. It seems to me that it only needs for one to go through our streets, to look into the hovels of wretchedness, and to think for one moment that his offspring, through his neglect, may become such objects as are therein presented, to stir up every right resolve do do his duty to his children.—Parents, do your children go to school? If they do not, you are to blame. The law provides for their education. Schools, *free schools* are open in every part of the

country. To *them* you can send your children. To them you should, (if you cannot afford to pay) send them immediately. Will you think of this and act? Act aright, and you will never regret it. —*R. I. Schoolmaster.*

From the Newburyport, (Mass.) Herald.

EDUCATION.

"I insist," said Daniel Webster, "that there is no charity, and can be no charity, in that system of instruction from which Christianity is excluded." Perhaps our school committee do not agree with Daniel Webster, and hundreds of other most mature minds; certainly they do not, if the report they made in relation to schools in Ward Six, published yesterday, in which they speak of the power of education to stay vice, expresses their true opinion. It is not a fallacy of theirs alone, however, but generally entertained and often declared, and for that reason we notice it. In New England education is a hobby that is well nigh ridden to death. The natural interest that all feel for their children, and whatever tends to elevate and improve their children, has made the public often listen to the wildest dreams and the greatest fallacies from those who would seek popular favor by claiming to be the special friends of public instruction—by which they have meant intellectual elevation—for the old systems which are denounced looked much more after moral culture than is now deemed advisable; indeed it has been thought best, even in this Puritan State of Massachusetts, to dissever education from religion.

All imaginable good, and escape from all possible evils, have been ascribed to education. It was not enough that "learning was power," but it was riches and virtue and happiness, or it was said to be the means by which all these were attained. We are told that every school house rendered one prison less necessary and what we spent to instruct we saved in punishing. If by education they intend the simple imparting of knowledge —and this is all the meaning, common sense gives the word—nothing is further from the truth. Intellectual culture may be a great curse to an individual or community. It always is, unless accompanied by a corresponding amount of moral power. That is the worst condition of a nation when its head shakes its heart, for there is no vice or crime that that head may not invent, and that may not grow in the shade where the heart should be. As individual examples, take a Byron or a Bonaparte; as a national example, look at France before her revolution in the last century! Why, seven-eights of all the villainy in this world, of all the systems of oppression, robbery and fraud—have originated with the intellectual and refined, and all statistics show that as education, apart from religious instruction, has increased, in the same ratio and even more has crime increased. This has been the case here in Massachusetts, and we might quote Gov. Briggs, Attorney General Clifford, and others, in support of the assertion. The Mayor of Boston, Biglow, a few years ago, said, "at the rate which violence and crime have recently increased, our jails, like our alms-houses, however capacious, will be scarcely adequate to the imperious requirements of society." And without quoting anybody, look at the great number of more enormous crimes that are committed. The jails of Boston and New York are full of murderers all the time. Nor is it true, as we are often told, that these persons are all of the low and ignorant. Look over a list of the

swindlers, forgers, and even murderers, and you find a good proportion from the professions, the clergy, physicians and lawyers—and what are not found there, the railroad offices, banks and stores can supply.

We have no tables by us showing the proportion of the educated and uneducated among our criminals; and it would not show truly if we had, for the ignorant are most likely to get caught; but the Chaplain of the Auburn State Prison, New York, recently gave a list as follows:

	Educated.	Uneducated.
Murder,	3	4
Manslaughter,	10	4
Incest,	4	1
Sodomy,	2	0
Grand Larceny,	181	66
Passing countefeit money	44	8
Forgery,	71	3

What is true there is true otherwheres. A London paper lately uttered this truth: "It is *moral* ignorance that makes men socially and politically dangerous, and not a want of mental culture." So says the history of England, where so much has been done within the last century to instruct the masses—but where crime has increased eight fold, where the population has only doubled.

A distinguished officer in the city government of London remarked, in a communication published in the *Times:*

"In 1814, the report of the National Society states there were 100,000 children receiving the benefit of education.—Now there are above 1,000,000 under that excellent institution, besides the tens of thousands and hundreds of thousands who are receiving education under the auspices of the Lancaster schools. No man, therefore, can say that the increase of crime is attributable to the absence of education. If it were so, with education increased 800 per cent. during the last thirty years, crime would have diminished instead of increased 400 per cent."

The same facts appear in Scotland, where crime has increased forty fold, while the population has not doubled once. In Prussia, where every child is forced by law to go to school, there is fifteen times more crime than in France, where two-thirds of the inhabitants can neither read nor write; and a comparison of some portions of the world might show a like condition of things.

If these things be so, is education an evil? They would not prove that learning in itself was a bad thing, but in bad hands it may be. A razor in the hands of an infant is not more dangerous than is intellectual power to moral infants. It is better that a child should never know than to know only to do evil. What is needed is the drawing out of *all* the powers of body, will and intellect—an education about which the world do not seem at this age to be solicitous, but by hoping for happiness, as Eve did in the garden, from the tree of knowledge, believing thereby that they will become as gods—they are indeed deformed monsters—ill-shaped, unsightly, devilish in desires as in spiritual appearances. If in heaven there is a true idea of symmetry of soul, the angels must weep over those born into the other life with some faculties distended and others warped, as we would over children that were born here with monstrous heads and small bodies, or with arms twice too long, and legs twice too short.

Give to your boys and girls that training that a republican and christian people need—first in the use of hands, that every one may be industrious and do something useful for their support—it is as necessary to know how to do as how to think; next in the development of mind, not by the hot-bed system, but by

mature growth to strong reason; and last and highest, let them be reduced to the subjection of moral law, by instruction in the school-house, and from the pulpit, and by the fireside, when they come in and when they go out, when they rise up and when they sit down, and upon all the occasions of life.

From Conversation and Its Graces.

VULGAR vs. GENTEEL BAD GRAMMAR.

It is amusing to observe the broad line of demarcation between *vulgar* bad grammar, and *genteel* bad grammar, which characterizes the violation of almost every rule of syntax. The vulgar speaker uses adjectives instead of adverbs, and says, "This letter is written *shocking;*" the genteel speaker uses adverbs instead of adjectives, and says, "This writing looks *shockingly.*" The perpetrators of the latter offence may fancy they can shield themselves behind the grammatical law which compels the employment of an adverb, not an adjective, to qualify a verb, and behind the first rule of syntax, which says that, "a verb must agree with its nominative." But which *is* the nominative in the expression alluded to? *Which* performs the act of looking—the writing or the speaker? To say that a thing *looks* when *we* look *at* it, is an idiom peculiar to our language, and, some idioms are not reducible to rules; they are conventional terms, which pass current, like bank notes, for the coin they represent, but must not be submitted to the test of grammatical alchemy. It is improper, therefore, to say, "The queen looks beautifully;" "The flowers smell sweetly;" "This writing looks shockingly;" because it is the speaker that performs the act of looking, smelling, &c., not the noun looked *at;* and though, by an idiomatical construction necessary to avoid circumlocution, the sentence *imputes the act* to the *thing beheld*, the qualifying word must express the quality of the thing spoken of *adjectively*, instead of qualifying the act of the nominative understood, *adverbially.* What an adjective is to a noun, an adverb is to a verb; an adjective expresses the quality of a thing, and an adverb the manner of an action. Consider what it is you wish to express,—the *quality of a thing*, or the *manner of an action*,—and use an adjective or an adverb accordingly. But beware that you discriminate justly; for though you cannot say, "The queen looked *majestically* in her robes," because here the act of *looking* is performed by the spectator, who looks *at* her, you can and *must* say, "The queen looked *graciously* on the petitioner," "The queen looked *mercifully* on his prayer," because here the *act* of *looking* is performed by the queen. You cannot say, "These flowers smell sweetly," because it is *you* that smell, and not the flowers; but you can say, "These flowers perfume the air deliciously," because it is *they* which impart the fragrance, not you.—You cannot say, "This dress looks badly," because it is you that look, not the dress; but you can say, "This dress *fits* badly," because it is the dress that performs the act of fitting either well or ill.

There is another class of errors arising from the use of the *adverbial* form of certain words, instead of the *adjective* form; or, he spoke *loudly*, more *loudly*, or most *loudly*, for *loud*, *louder*, or *loudest.* The boy reads *slowly*, more *slowly*, or most *slowly*, for *slow*, *slower*, or *slowest.* Not a few teachers fall into this error, perhaps because they are more familiar with the general rule that most adverbs end in *ly*, than with the practice of good speakers and writers. There are

some peculiar idioms which it would be better to avoid altogether, if possible; but if you feel compelled to use them, take them as they are,—you cannot prune and refine them by the rules of syntax, and to attempt to do so shows ignorance as well as affectation.

From the American Messenger.

THE SCHOOL GIRLS.

"I can't endure Mr. J——," said Myra to her schoolmate.

LORA. Why, Myra, I am surprised to hear you speak so unkindly of your teacher. I think he is a good man, and an excellent teacher too. I like him; and I try every way to show him that I love to please him. You don't consider that he reproves the girls for their good. He has a laborious time of it; not only does he try to improve our minds, but our morals and manners too.

MYRA. But he need not have so many rules to make us good. I can do well enough without any rules. They don't make me any better. I break them every day; but I take care that he don't see me. When I want to whisper, I raise my desk lid. Sometimes I write on my slate, or a note, and pass it; but I was mortified the other day, when he came and took the note I gave to Julia. I would not have let him seen it for the world.

LORA. You are mistaken, Myra. The rules are very simple, and easily observed; and if they do not make you any better, it is your own fault. Now tell me, Myra, candidly, do you feel happy at night after you have done wrong all day at school? And do you think anybody will think the better of you for it?

MYRA. It used to trouble me, but not now. And as for others, "I don't care what they think of me."

LORA. But can you say your prayers at night, and ask God to bless you in the course you are pursuing?

MYRA. I don't say any prayers now.

LORA. That may be the reason why you love to do wrong. We learned in Watts that prayer would make us love our studies, and pursue them more patiently, and that we should be more likely to enjoy the blessing of God on our labors.

MYRA. Well, I am tired of study. I hate the sight of the academy. I didn't look at my lessons last night. I shall be glad when I have finished my education. I can then go to balls and parties, and enjoy myself. I don't wonder you love Mr. J——; he is always praising you, and speaks kindly to you.

LORA. And he would do the same to you, if your conduct was such as to deserve it. But we will talk no more about this matter now. As for me, I never expect to finish my education. I see something new to admire every day. The more I study, the more I feel my ignorance. And when I can no longer attend school, I shall admire to study the great book of nature—to cull the flowers—to examine the various classes of insect creation—to view the mountain, the river, the water-fall, as well as the bright shining orbs of night, and reflect that "my Father made them all."

SIR THOMAS BODLEY wrote to Lord Bacon: "Strain your wits and industry soundly to instruct yourself in all things between heaven and earth, which may tend to virtue, and wisdom, and honor; and let all these riches be treasured up, not only in your memory, where time may ripen your stock, but rather in good books of account, which will keep them safe for your use hereafter."

CONQUERING BY KINDNESS.

I once had a neighbor—a clever man—who came to me one day, and said, "Esquire White, I want you to come and get your geese away."

"Why," says I, "what are my geese doing?"

"They pick my pigs' ears when they are eating, and drive them away; and I will not have it."

"What can I do?" said I.

"You must yoke them."

"That I have not time to do now," said I, "I do not see but they must run."

"If you do not take care of them, I shall," said the shoemaker, in anger.—"What do you say, Esquire White?"

"I cannot take care of them now, but I will pay for all damages."

"Well," said he, "you will find that a hard thing, I guess."

So off he went, and I heard a terrible squalling among the geese. The next news was, that three of them were missing. My children went and found them terribly mangled and dead, and thrown into the bushes. "Now," said I, "all keep still, and let me punish him." In a few days the shoemaker's hogs broke into my corn. I saw them, but let them remain a long time. At last I drove them all out, and picked up the corn which they had torn down, and fed them with it in the road; by this time the shoemaker came up in great haste after them.

"Have you seen any thing of my hogs?" inquired he.

"Yes, sir, you will find them yonder, eating some corn which they tore down in my field."

"In your field?"

"Yes, sir," said I, "hogs love corn, you know; they were made to eat it."

"How much mischief have they done?"

"O, not much," said I. Well, off he went to look, and estimated the damage to be equal to a bushel and a half of corn.

"O, no," said I, "it can't be."

"Yes," said the shoemaker, "and I will pay you every cent of the damage."

The shoemaker blushed and went home. The next winter, when we came to settle, the shoemaker determined to pay me for my corn.

"No," said I, "I shall take nothing."

After some talk we parted; but in a few days I met him on the road, and we fell into conversation in the most friendly manner. But when I started on he seemed loth to move, and paused. For a moment both of us were silent. At last he said:

"I have something laboring on my mind."

"Well, what is it?"

"Those geese. I killed three of your geese, and I shall never rest till you know how I feel; I am very sorry." And the tears came into his eyes.

"O, well," said I, "never mind; I suppose my geese were provoking."

I never took any thing of him for it; but when my cattle broke into his fields after this, he seemed glad, because he could show how patient he could be.

"Now," said I to my children, "conquer yourselves and you conquer with kindness, where you can conquer in no other way."

EDUCATION.—I have observed that most ladies who have had what is considered as an education, have no idea of an education progressive through life. Having obtained finally a certain measure of accomplishments, knowledge, manners, &c., they consider themselves as made up, and so take their station—they are pic-

tures, which, being quite finished, are now put in a frame—a gilded one, if possible, and hung up in permanence of beauty!—permanence, that is to say, till old Time, with his rude and dingy fingers, soils the charming colors.—*Foster.*

IXONIA, WIS., October 28, 1856.

JOURNAL OF EDUCATION:—In accordance with a request published in the *Journal* some time since, I send you a statement of the condition of schools in this town.

1st. I have no hesitation in saying that district boards, teachers and parents are deeply interested in the welfare of our public schools. At the same time parents do not seem to know what they ought to do. They think that if their children attend school a few hours during the week, the great work of educating them will go on, without further trouble.—They forget that regularity of attendance is absolutely essential to progress, and that to secure this, the teacher must have the hearty co-operation of parents.

2d. The teachers are tolerably well qualified, and I think they are making improvement. Their efforts are somewhat paralyzed by a want of co-operation on the part of school officers and parents. The branches taught in our schools are the common English branches—those that fit our children to discharge their duties as citizens—but there is so much apathy that a large class are receiving very little education. It seems to me that we need County Superintendents to arouse the people to the importance of better sustaining their schools. I would also suggest that the time allowed by our library regulations for retaining books should be extended. As yet we have not secured uuiformity of text books in our town; this we deem of the utmost importance, and we hope to succeed in introducing those recommended by the State Superintendent.

Most of our people acknowledge the importance of education, and seem inclined to make the effort when they know what to do.

I feel that much good may be done by the circulation of the *Journal*, and if the information which it contains will not elevate our primary schools, I do not know what will.

M. THAYER, *Sup't of Schools.*

FROM RICHARD HOOKER.—"If nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws; if those principles and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which now they have; if the frame of the heavenly arch erected over our heads should loosen and dissolve itself; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen; if the prince of the lights of heaven, which now as a giant doth run his unwearied course, should, as it were, thro' a languishing faintness, begin to stand and rest himself; if the moon should wander from her beaten way, the times and the seasons of the year blend themselves by disordered and confused mixtures, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influences, the fruits of the earth pine away as children withered at the breasts of their mother, no longer able to yield them relief; what would become of man himself whom all these things now do serve? See we not that the obedience of creatures unto the law of nature, is the strength of the whole world?

Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempt from her power; both angels and men, and creatures of what condition soever, each in different sort and manner, yet all with consent, admiring her as the mother of their peace and joy."

FROM CARLYLE.—"All speech and rumor is short-lived, foolish, untrue. Genuine work alone is eternal, as the Almighty Founder and World Builder himself.

There is a perennial nobleness, and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone is there perpetual despair. The real desire to get work done, will itself lead one more and more to truth; to nature's appointments, which are truth.—Blessed is he who has found his work; let him ask no other blessedness.

All true work is sacred: in all true work, were it but true hand-labor, there is something of divineness. Labor, wide as the earth, has its summit in Heaven. *Laborare est Orare;* in a thousand senses, from one end to the other, true work is worship. He that works, whatsoever be his work, he bodies forth the forms of things unseen; every worker is a small poet."

☞ There is no faculty of the mind which can bring its energy into effect, unless the memory be stored with ideas for it to work on.

☞ The purest metal is made through the hottest furnace; the brightest thunderbolt from the darkest storm.

ADDRESS

Delivered before the Wisconsin Teachers' Association at its late meeting, by J. L. Pickard, Pres't.

FELLOW TEACHERS:—Another year has passed. Into its brief space have been crowded joys and sorrows, conflict and triumph, or struggle and defeat. We have felt within us heart-leapings as well as heart-sinkings. Sunshine and storm have had each its appropriate place.—Prosperity has lightened, and adversity clouded our pathway. In short, we have had another year's experience—teachers' experience. What is to be its result? Shall past success make us careless, or past defeat destroy ambition? Shall not rather the spirit of the true teacher manifest itself—success lead to new zeal, fire us for nobler conflicts, incite to higher aims, and defeat even nerve us for more untiring labors?

"Let the dead past bury its dead" except so far as its remembrance may lead to a new life.

I repeat but the teachings of my own experience, when I say to you, fellow teachers, you have had trials. Bear with me while I speak a few moments of the *trials* of the *teacher*. These spring partly from within and partly from without ourselves. Of the former, the sources are physical, mental and moral. Of his physical trials, the teacher knows the least, hence he does not realise how greatly disease of body may magnify external trials. In our willingness, in common with the whole human race, to find fault with any one but ourselves, we are often tried beyond measure by the unruly conduct of our pupils, and *fret*, and perhaps *storm* at that which has an existence only within ourselves. We take to the school-room a body unrefreshed by healthful exercise, and every twitch of

our keenly sensitive nerves, every throb of an aching head, will cost some innocent urchin an unmerited word or look, or, it may be, blow of reproof. This is a severe trial, and all the more severe because we fail to trace it to its proper source. Every attempt at correcting it but increases its power, for we will not admit that our nerves are unruly pupils. The confinement of the school-room and the anxiety of the true teacher, but increases his unfitness for his work and adds to his trials. Do not understand me as saying that these must be so. I am now speaking of facts as they are. There is no ill but has its remedy. Of the remedy hereafter.

This trial is often heightened by a conscious inability to instruct. He who never feels any doubt in regard to his capacity may well doubt his fitness. The teacher who has at heart the improvement of his pupils will often, very often, fin dhis mental incapacity a source of bitter trial. To labor for days and weeks and perceive no progress in some pupils, must awaken in the teacher the feeling that in all respects he is not competent to his task—that there are minds whose peculiar bias he cannot comprehend, whose moving springs he cannot find. How often, after his best endeavors, does he find himself completely unsuccessful. Have you not, fellow teacher, borne away from a recitation, a heavy load, as you have received in reply to your best illustrations a long drawn yawn or a vacant stare? Have you not felt like sinking under the burden of misapplied or misconstrued explanations? And with this has not sometimes arisen the thought, "I am not fit to teach?" If not, then are you happily exempt from one of the most bitter of the teacher's trials; but allow me to say, this very exemption is but the best evidence of unfitness. I do not say that all suffer equally from this source; nor do I say that, in its full extent, it is an absolute necessity; but I do say, that he who knows nothing of it is far from being the perfect teacher he fancies himself to be. The dullness of the pupil is an easy hobby to ride, and under some circumstances, is made to bear more than its just burden. We are apt to fail to trace to its proper source, this trial, and instead of setting ourselves resolutely to work to guard against it, we are content with allowing the poor pupil to bear the effects of our indolence and incompetency. This trial is severe, and the more so because we are unwilling to acknowledge that, to a great extent, it lies at our own door, and may be removed by our own exertions. The remedy I will leave for the present.

The work of discipline is the teacher's most trying work. It involves the question of right and wrong, a knowledge of the moral character of each pupil and an understanding of his previous moral training. The course of discipline suited to one, fails entirely in the case of another. "The sun which melts the wax hardens the clay." "What is one man's poison is another man's cure." The wind which drives one vessel into a safe harbor may drive another upon shoals and breakers. There is no *panacea* for *moral irregularities.* There have been those who have laid down certain rules of discipline, but these rules have been found in many cases useless, or if followed strictly have wrought as much harm as good. One child needs all gentleness—another but little. To know just how each may be treated is a task of no small magnitude. To add to this trial comes in the fact, that upon the discipline of the school depends, to a greater or less

degree, the future well being of the pupil, both for time and eternity. We have to do with an immortal soul. Just in proportion as we realize the nature of our work, will be our sense of moral inability and the trial consequent upon it. In our schools we find characters of all grades, from the most impressible to the most hardened. We find the lively and the gay, the lonely and sad, the cheerful and ever smiling—the sullen and morose; the lovely and affectionate—the repulsive and soulless; the simple and artless—the hypocritical and deceptive; the obedient and trust-worthy—the willful and false-hearted. With such a variety of character, is it to be wondered at that teachers find in their management much cause for anxiety—much, and bitter, trial?

Such are some of your trials, fellow-teachers. These spring entirely from within yourselves. *Conscious inability*—whether physical, mental, or moral—is a source of trial. Is it any the less so when it exists without our consciousness? or, when we attribute the effects to other than the true cause? Must we labor under its weight, year after year, or is there some remedy? There is a remedy.

For the Journal of Education.

TRUTHFULNESS AS A BRANCH OF EDUCATION.

Our business as teachers is to communicate to our pupils those acquisitions, accomplishments and principles which will fit them to take their places as honorable and good members of the community. We are to bring them up to the civilization of the present time, and so prepare them to work in advancing that civilization. The scope of such education must depend upon the community in which it is. An education which would be liberal in Patagonia would be contemptible in Wisconsin. We are to bring our pupils up to the full measure of the standard of men, well informed and well trained in principles of thought and action for that life in which they are to move. As representatives of the State and of the parent, it is our duty to exercise a caution respecting principles which are still controverted among the men of the community in which we act. But the same representative relation requires us to instill with special care the principles which are established in our civilization.

Our English civilization is characterized by two principles—which are one—namely, freedom and truth. Liberty is the state, and truth is the law of a true English mind. These, we say, are one. Truth is the root, and liberty is the tree, neither can live without the other. Truth is first and from it must spring liberty. Our own liberty has grown out of the honest truth of English hearts—from Alfred to Washington. When truth dies freedom dies. No one educated in the sentiments with which the English language is alive, needs any demonstration of the proposition that a false man is a slave.

In our language, the word expressing the meanest condition is *slave*, and that for the meanest character is *liar*. And we may remark in passing, that the thorough nobleness of the English language, that is, of the mind which speaks through that language appears in this, that while the noble opposite of *liar* is *true-man*,—the opposite of slave is not *master*, but *free-man*—thus showing that the honest truth avowed in the Declaration of Independence is the soul of our love of liberty.

We are to educate, then, in the prin-

ciples of our State, in truth and freedom; but first and most in truth, because truth is the life of freedom. We are strong enough now to fear no danger to freedom except from our own loss of truth. But whenever evil man comes to have a distrust of his neighbor, founded on his own consciousness of insincerity, popular liberty becomes, of course, impossible, for mutual confidence is its only bond.

We are then to secure the future well-being of the free commonwealth by cultivating truth of character in those who are soon to compose that commonwealth. That there is a great and urgent need of such culture, in order to counteract a tendency to falsehood in public matters, is the most glaring fact upon the present surface of affairs.

The first lesson in truthfulness is suggested by this English language which is all the while educating us all in the convictions of the great and true men, and generations which have developed the tongue. Let a child get the English idea of the word *lie* fixed in his mind with all that intensity of meaning which the loathing of centuries and of millions has crowded into it. So let him learn to speak the truth. And when he learns to hate, and to despise, and to shudder at a lie as worse than leprosy or plague spot, let him learn that searching application of the principle, which is the next advance to be made in the public conscience. For telling a lie is certainly no less mean than the world pronounces it. But the same pest is to be exterminated from all the life of man, and if we can teach the generation to come to abhor all the lies that are done and all that are expressed by silence, we shall have made a clear and great advance toward the perfection of human civilization.

It must be a work of pains-taking and watchfulness—a work not only involving the earnest exhortation of a soul and mind full of truth and the love of truth, but a patient day-by-day carefulness in discerning and repelling the approach of temptation from those under our charge. The angels that guarded Eden were not sufficient to keep the father of lies from the first human souls, and our charge is like theirs. For where else on earth is a garden planted by God if not where these souls, newly from His hand, are gathered in their early training for immortality? Of such a garden, a teacher is made the guardian as well as the cultivator. And when we view our office in this light it becomes noble and sacred. We are permitted, and if we are permitted, we are required to attempt this high and true culture of the minds committed to us—and we ought never to be satisfied with our work in the case of any pupil unless we have done what we could to make him thoroughly true; nor with our success, unless we have been able to send him forth prepared to be a true man in expression, in mind and in heart.

This enlarged, this liberal education in truthfulness as we may call it, is the more needed in our schools because there is so little hope that coming life will supply the lack of it. If a boy should come into manhood without learning to flee from the character of the liar, he soon finds that the judgment of the community overwhelms it with a flood of infamy; so that if the falsehood were all, we might trust the purifying influence of the social atmosphere to cast out falsehood. But at this point our moral civilization has met a countervailing influence, against which it has hardly held its own for centuries.

This loathing of a lie has been an English trait from of old. It was no an-

achronism of Shakspeare to make Harry Hotspur say—

> "O, while you live, tell truth, and shame the devil."

Or Cardinal Wolsey—

> "Let all the ends thou aimest at be thy country's, thy God's and truth's."

But that same stout heart, which, when the nation was growing, beat high and strong in its honor of truth--has gone out into practical life, and has felt, in the old country and especially here in the new, the temptation of power and opportunity. Shrewdness and success have come to be worshiped as gods of the land, and the setting up of their images in the temple which belongs to truth has been working a peculiar demoralization. Men have learned to leave this exterior detestation of the lie still standing in our civilization, and exercised their ingenuity to invent a million artifices of smooth-faced deception under it; and for all these has been proposed the prize of fortune, and even of fame, for smartness.

It is this tendency to corruption, working in the community, which we wish to counteract, and which must be counteracted, by the one influence which is able to counteract it, namely, the influence of early education. Let a boy learn, while he is a boy, that truth is a thing and not a name, and that it has to do with all human actions. In that, for it comes to nothing less, let him leave school with a clear, sound and intelligent conscience. which will not suffer itself to be imposed upon and hood-winked by those miserable subterfuges under which men that have neither courage enough to speak or do the truth, nor hardihood enough for a clear spoken lie, piece together for themselves a life made of motley "shreds and patches" of cunning. From such a life as that we are to save our people, for it is not in the nature of things that a people of such intense practical activity should preserve an ambiguous character. We must have one or the other of the two greatnesses possible for such a character, either *cunning* or *truth*. Which shall it be? The answer is with the educators of the people.

Beloit. J. E.

[For the Journal of Education.]

PEDAGOGIC PEDANTRY.

Disseminating knowledge to gratify vanity; mouthing erudition; instead of telling what you know, telling what you have *learned*, are forms of Pedantry.—The character of it depends on its locality. In college, where there is so much learning and so little business, pedantry is a pest. In the world, where it is just the other way, much business and little learning, pedantry *ought* to be a virtue.

The pedantry that feeds on classical antiquities and Greek roots, is different from the pedantry that feeds on spelling books, hard sums and geographies.. The former, burrowing in the mould of centuries, can but make a show of cast off wares and literary trumperies, which fail to interest. The latter hawks from house to house the pins and needles of science, the knives and forks of table-talk—things so serviceable as to defy derision, and make inattention imprudent. While the former pedant may be considered as a peddler of antiquated notions, the latter may be considered as a peddler of Yankee notions.

Pedagogic pedantry of this kind deserves nursing instead of cursing—deserves a bounty. A man of this kind in a district is a godsend. The difference between him and an Educational Missionary, is hard to tell—pretty much in the eye.

Knowledge, like religion, is seasonable at all times and in all places. They who confine the one to the school-house, confine the other to the church. Carrying the latter into the bar-room or ball-room, they brand as Fanaticism; carrying the former into these places, they brand as Pedantry.

Pedantry, too, has gotten evil to its name from keeping bad company. Its boon companions are Loquacity and Conceit—living in the shadow of two silly things makes it look silly; but an objection so insignificant ought to be tied at once in one corner of the mantle of Charity.

The Pedagogic Pedant is full as much of a desideratum among teachers as the colporter is among evangelists: as you do not expect to find the highest style of pulpit oratory in the latter, so you need not expect to find the highest style of teachership in the former.

Our Pedant takes up arms in defence of Etymology, keeps an argus eye on Orthography, is the unflinching champion of Grammatical precision. Bad grammar grates harsher on his ear, and produces deeper catastrophic emotion, than news of a shipwreck. A sort of Literary Duenna, to preserve intact the moods and tenses, he points triumphantly to his watchword—"Eternal vigilance the price of precision."

Hear Holofernes, the pedantic pedagogue Shakspeare has drawn:

Holofernes. He is too peregrinate, this Armado.
He draweth out the thread of his verbosity finer
Than the staple of his arguments. I abhor
Such fanatical fantasms; such insociable and point-devise companions;
Such rackers of Orthography, as to speak *dout,* fine, when he should say DOUBT;
Det, when he should pronounce it DEBT—d-e-b-t—not *d-e t;*
He clepeth a calf, *cauf;* half, *hauf;* neighbour, vocatur, *nebour*—neigh abbreviated, *ne;*
This is ab-*h*ominable (which he would call *abomina ble*),
It insinuateth me of insanic: Ne intelligis domine? to make frantic lunatic,
Nathaniel. Laus Deo bone intelligo.
Holofernes. Bone?—*bone* for BENE: Precision a little scratcheth; 't will serve.

After you read this you will feel like joining me in the petition: From pedantry in pedagogues, good Lord deliver us.

D. J. H.

OFFICE OF SCHOOL AND UNIVERSITY LANDS.
Madison, Nov. 5, 1856.

To the State Sup't Public Instruction:

SIR:—In pursuance with Chapter 40 of the General Laws of 1856, we herewith report the transactions, during the month of October last, in relation to the sale of School and University Lands, and of the funds arising therefrom, as follows:

1. Funds received from sale of S. & U. Lands - - - $892,66
2. Interest on Loan - - 137,14
3. Penalties on Forfeitures - 674,63
4. Fines - - - - 160,65
5. S. & U. Lands sold, 3,200 acres To whom sold, see schedule annexed.
6. Amount Loaned - - $2,350
7. S. & U. Fund on hand - 1,132,66
8. Income on hand - - 10,192,49

Respectfully,
D. W. JONES;
CHAS. KUEHN,
W. R. SMITH,
Commissioners.

SCHEDULE OF LANDS SOLD DURING THE MONTH OF OCTOBER, A. D. 1856.

Name of Pur'r.	No. Ac's.	Sec.	Co. in which lands are.
A. F. Fray,	160	16	Portage Co.
E. H. Smith,	160		
Anson Blake,	80		
David McKnight,	160		
Daniel McFarland,	120		
D. R. W. Williams,	40		
M. Frary,	160		
W. M. Herster,	160		
John P. Hobart,	120		
John A. Byrne,	40		
John Thompson,	120		
C. Washington,	160		
M. G. Frary,	120		
N. W. Roth,	160		
Peter Winter,	160		
H. Stunsland,	80		
F. Whittaker,	160		
Samuel Harris,	80		
L. Frary,	160		
Isaac winter,	160		
A. St. John,	40		
Ruel Noyes,	80		
H. F. Frary,	160		
E. Pratt,	160		
Thomas Hayes,	160		
W. T. Hall,	40		

Editorial Department.

THE TRUE METHOD OF CONDUCTING RECITATIONS.

An experienced school officer once said "Let me see a teacher conduct a recitation, and I will give you the full measure of his capabilities as an Instructor." There is much good sense in this remark. Recitations are the life of the school room, and a teacher unskillful in them is defective as an instructor. Few teachers give sufficient consideration to the methods of conducting recitations. The defects arising alone under one branch of this subject, are, to-day, operating largely to the injury of our schools. Recitations have two parts, one of which is performed by the pupils, the other by the teacher; the one here referred to, is that performed by the pupils. Their part of a recitation has become abbreviated, and what little they do perform, is done all wrong.

The true meaning of the term recitation, is a rehearsal of a lesson by the pupils before an instructor. This just covers the ground, it marks the duties of the pupil. In the practice of our schools, however, the thing is reversed, the teacher does the rehearsing, the pupils do the listening; they answer questions, he talks, and delivers a little lecture on the lesson, called an explanation. There is no such thing as a real rehearsal of the lesson by the pupil.

But why do we want the rehearsal; not simply because that word happens to occur in the definition of the term recitation. By no means. We want it for the very reasons which led to the adoption of the recitation exercise in schools. Experience taught men these things, that the human mind can only be developed by tasking it; that knowledge is most rapidly acquired in the performance of a series of tasks arranged to that end; and that in every sphere the performance of a *tyro* must be examined by a master-hand, in order that his errors and deficiencies may be pointed out, and such instruction given as his wants demand.

These principles may be seen in the instance of the Mechanic and his Apprentice. They are fully recognized in the arrangement of school exercises. The lessons are the tasks, the recitations are the times appointed for the examination of the work, and for giving needed instruction. But as the work of the pupil is, except in the instances of writing, slate exercises, and drawings incapable of physical inspection, *rehearsal*, telling what he knows, is the only method of getting at what he has learned.

Thus we see the rehearsal is a fundamental part of the recitation; it cannot be got over nor set aside without injury.

The abuse lies just at this point. Instead of the rehearsal, teachers have fallen into the way of putting a multitude of questions, and of judging from the answers to these, the extent of the pupil's knowledge. This process is subject to the following objections: It makes the capacity of the teacher a measure of that of the pupil. The efficiency of the recitation will depend upon the ability of the teacher to put questions. If he have not first rate ability in this direction, and few have, the pupil may never be called upon to exert his full powers. The rehearsal on the contrary, gives full play to all the powers of the pupil; he may *tell* all he has learned, whether the teacher have knowledge or tact to put questions or not.

Again, children are apt to study for the recitation. It is one thing to study a lesson so as to be able to answer a teacher's questions, and another to study it so as to be able to express intelligently in language what it contains. One is studying to satisfy the demands of a teacher, the other is studying to make the contents of the lesson his own, to enable him to hold and convey it in language to others; one process makes superficial scholars, the other, thorough, intelligent ones.

Still again, questions as used by most teachers are suggestive, they cut out the very path for the answer, depriving the child of a most healthful exercise — that of collecting his thoughts, gathering up his knowledge, arranging and presenting it in the garb of his own language, as he will have in after life to do when teachers and schools are things of recollection.

Here is one grand reason why there are so few good talkers, so few men good at conversation among the people. They have never been trained in schools to talk, to tell what

they know; they have always been kept at answering questions.

Hence let the teacher, as the first and most important part of the recitation, require from the pupils a full and definite statement of their knowledge of the lesson. Let it be in their own language as nearly as possible, but precise and orderly. Let the teacher put no questions, other than in the way of a suggestion to each pupil as to the portion of the lesson he is to rehearse. Require from the pupil perfect preparation of the lesson, and promptness in the recitation. Then if there be any mind—any intelligence in the class, the teacher will be sure to call it out and stimulate it to action.

We would by no means be understood to entirely ignore the use of questions in a recitation. But let them be reserved by the teacher till after he shall have given the class ample opportunity to state their knowledge of the lesson, then use questions to give animation, to draw out things omitted in their statements, and to produce repetition of principles and of facts.

As the final part of a recitation, and a distinct exercise, if we may so speak, come the explanations of the teacher. This part of the exercises of the recitation is especially delegated to him to perform, and in it he assumes his true character of instructor. From the rehearsal and the subsequent examination, the teacher has learned the errors his pupils may have fallen into, and the difficulties and embarrassments they are laboring under. It is for him in this part of the recitation to correct these errors, to explain the difficulties, to remove the embarrassments, and from his superior knowledge to distribute light and life, and pleasure along their pathway.

But let the teacher recollect never to mix up the rehearsal, the questions, and the explanations together. Let each have its separate part and be attended to in its proper time. Let his explanations, too, be brief. Avoid every thing like lecturing—pouring in knowledge on the brain; it is worse than useless. Too much explanation takes from the pupil the necessity of making proper effort, and without effort on the part of the pupil nothing substantial is ever gained. Never explain what the pupil can be made to dig out for himself; require him to make the effort vigorously first, help him only when he halts from real inability.

The method of conducting a recitation here pointed out, renders it an exercise of *skill*, both on the part of the pupil and teacher, requiring special preparation from both. It will ever be found effective in disciplining mind and in making good scholars. WAYSIDE.

ON LYING—TO THE BOYS.

I hope that I may take it for granted, that no boy who reads this, or hears it read, ever has told a lie. But I know that all of you are tempted, sometimes, to say what is not quite true; and I wish to put you on your guard against the temptation now, before it gets its first advantage of you. So let me say something to the boy who is tempted to tell his first lie.

Perhaps you have done something which you are afraid to have known. You were playing and your ball struck the window and broke it, and you do not know what will be done to you if it is found out that you did it. No one else was there. If you deny it no one will know it. It will be so easy to say no.—Why not say it, and so have no more trouble about it? Why not? Because that would be a lie—and it would be worse to tell a lie than to suffer any punishment which will come upon you if you should tell the truth, honestly as it was. If you tell the lie, do you think no one will know it? I tell you that is a mistake. You will know it. You will know that you have told a lie. It seems mean to you now—but it will seem meaner then. It does not seem such a very great thing now to say that one word. But when you have said it you will find that it has made you a liar, when you was a true boy before. And the more you think of it, you will think that it was not worth while to make yourself a liar just to escape the punishment which you had deserved for your carelessness or your fault. You will wish you could take the lie back and take the penalty now. But you cannot do that, without confessing that you told a lie; and what can you do? You have to shut it up in your own breast—and it is miserable company—is it not?

And there is this about a lie. You never can get away from it. If it has once passed your lips you can never get the taste of it off your tongue. If you do not get rid of it now in the best way you can, that is, by coming out bravely with the truth and so killing that first lie, it will cling to you and punish you in one of two ways. Either you will go on and tell other lies and so become an habitual liar, or if you never tell another lie you will never forget that one, and every time you think of it, as you grow from boyhood into manhood, it will seem to you meaner and meaner. As you come to feel more and more the worth of self respect, how many times you will wish, and how much you would give, if you could say—these lips never uttered a word of falsehood.

Will anything you can gain by any falsehood make up for the loss of the charm of that honor and confidence in which you will be able to hold yourself and to walk among your fellows now and in all your life, if you can know, in your own breast, that your word was never false?

Besides these lies that are spoken out, there are a great many lies that come in disguise—a great many that may be told by some action—or by some look—or by some words that are not exactly untrue, but still they make some one think something that is false—and a great many times you can tell a falsehood simply by saying nothing. Do you think that all these kinds of deception are any better than a lie told plainly out in words? Just see what you do when you deceive in any such way. You tell a lie to the other person just as much as if you spoke with words. The only difference is that you try to make yourself believe that you are not telling a lie—and is not that lying to yourself as well as to him? And so you tell two lies instead of one.

The only way to make a brave and true man is to be determined never to tell, or to do, or to think any kind of a lie—but always to try to know what is true—and to think what is true—and to say what is true—and to do what is true—and so to be now and always a true boy and a true man. J. E.

J. J. M. Angear has been appointed Principal of the Berlin Union School.

DO IT WELL.

Anything that ought to be done at all, ought to be well done. A little *well done* is better than much indifferently done. Let every word that is spoken in the school-room be correctly uttered. Let every figure and diagram made upon the blackboard be correctly made. Let all the movements of classes be orderly. Let explanations be ablaze with light. Let every argument be aglow with truth. Never *pettifog* a question in the school-room. If you cannot solve a problem or demonstrate a proposition, or illustrate a principle, do not make the attempt. Pupils will never forgive pretension—they hate shams.

Billy Gray, the rich merchant of Boston, once reproved a carpenter for not doing his work well. The carpenter told Billy he knew him when he was nothing but a drummer.—"Well," said Mr. Gray, "didn't I drum *well*—eh? Didn't I drum *well*?"

ITEMS.

George Peabody, the London Banker, was received on the 9th ult., by the people of Danvers, Mass., in such a manner as indicated profound respect for his character, and gratitude for his liberality. It will be remembered that in 1852, Mr. Peabody gave a large sum for the purpose of founding a Lyceum in his native town. He believes that "Education is a debt due from the present to future generations."

A. Good Idea.—At the late meeting of the N. Y. Teachers' Association, the following resolution was adopted:

Resolved, That under a vote of their respective districts, trustees should have authority to select, not exceeding one acre of land for a school-house site, in the same manner as land is now taken for highway purposes.

Education and Crime.—From statistics presented to the British Scientific Association, at its meeting in August last, it was shown that about seventy per cent of those arrested for crime could not read. All reports presented showed a fearful connection between ignorance drunkenness and crime.

SHEBOYGAN UNION SCHOOL.—This school has been opened under the charge of Mr. D. J. HOLMES, as Principal. The people of Sheboygan have erected one of the best School Buildings in the State, and have shown an enlightened liberality in arranging their school, which will be as beneficial to the place as it is creditable to the people. Success to the Sheboygan Union School.

WE understand that Mr. W. VAN NESS, so long and so widely known in our State, as the efficient Principal of the Fond du Lac Union School, has resigned. We deeply regret this; Mr. VAN NESS has labored long and hard in the cause of education, and there are too few such men in the State not to make his loss felt.

The people of Fond du Lac have heretofore shown an interest in sustaining their public Schools, which led us to suppose that Mr. VAN NESS' connection with them would continue for a long time to come.

IT is said that Mr. JOHN G. KEENAN, of Lansingburgh New York, has solved the problem of the tri-section of an angle. Let us have the proof.

A School, we understand, has been established in Maza Mania, by Mr. BENEDICT, a graduate of our State University, under very favorable auspices. It is the intention of the founders to make it of a high order.

THE new School Building in Kenosha is just completed. The High School Building has been repaired and refurnished in fine style.—Messrs. McKindley, Butler and Stone are hard at work. Success to them.

A new school-house is to be erected at Palmyra. The people of this thriving village are not indifferent to their educational interests.

WE understand that Mr. BROWN has been appointed Principal of the Fond du Lac Union School, in place of Mr. VAN NESS, resigned. We regret the loss of Mr. VAN NESS, but welcome Mr. BROWN.

AN OLD SCHOOL.—The "Reformed Dutch School," of New York City, recently celebrated its two hundred and twenty-third aniversary.

Mr. J. C. PICKARD, late of Jacksonville, Ill., has opened a school for young ladies at Madison.

WE learn that there is a good state of feeling in Whitewater towards the Public Schools. The efforts of the teachers seem to be appreciated.

THE Public School Building at Horicon will be completed about the 1st of January. It will cost about $9,000.

A. A. KENDRICK has lately been appointed Principal of one of the Ward Schools of Janesville.

Prof. GEO. R. PERKINS, of Albany, N. Y., has been appointed Professor of Mathematics of Iowa University.

Do not forget to read our advertising pages. We advertise the best library books in the country. All the school books advertised by us *are good.*

BOOK TABLE.

SMITH'S JUVENILE DEFINER.—The *idea* running through this work is to *classify* the words expressive of familiar objects; thus under the head of "*things made of leather,*" are the words *shoe, boot, harness, &c.* The plan is good. *Published by A. S. Barnes & Co., New York.*

PHILOMATHEAN MAGAZINE.—Published by the Students of Carroll College, and full of readable articles. We are glad to chronicle its advent.

RAY'S HIGHER ARITHMETIC.—This work seems to be what its name indicates. It is full, and sufficiently lucid. We can commend it as a work of the first class. *Published by W. B. Smith & Co., Cincinnati, Ohio.*

IT gives us great pleasure to call the attention of our readers to the advertisement of the American Educational Year Book for 1857. Such a work can be made a valuable handbook for teachers. When we receive a copy we shall notice it further. *Published by Robinson & Richardson, Boston, Mass.*

BELOIT COLLEGE MONTHLY.—Creditable to all concerned.